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with the Bishop of Newfoundland  
regards.*

**CHARGE**

**DELIVERED TO THE CLERGY**

**OF**

**ST. JOHN'S,**

**BY THE**

**BISHOP OF NEWFOUNDLAND.**

**AT HIS**

**VISITATION,**

**ON**

**ST. MARK'S DAY.**

**1853.**



A  
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OF  
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BY THE  
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S T . M A R K ' S D A Y .  
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HALIFAX, N. S.  
PRINTED BY WILLIAM GOSSIP, CHURCH TIME'S OFFICE.



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# A Charge,

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MY REVEREND BRETHREN,

I FEEL myself called on, out of my respect and regard for both yourselves and your congregations, to account, as I best can, for the unusually short duration of my present visit to those, for whose highest interests it is my duty and privilege to be concerned, and, in my place and proportion, according to the grace given me, responsible. Let me assure you, in the first place, that this shorter sojourn among you is not in any respect due to diminishing, or diminished, sense of the serious and solemn duty I owe to yourselves and your Congregations, or the responsibility of that duty.

It was in his 2nd Epistle to the Corinthians, that the Apostle, in an ever-deepening appreciation of his own infirmities and of the difficulties which beset him and all his fellow-labourers in the Ministry, exclaimed, "Who is sufficient for these things?" and what Minister of Christ and of the Church is he, upon whose heart the sense of his responsibility does not continually deepen, with increased knowledge of himself and the great treasure committed to his trust?

I will not however detain you with professions and declarations which your own experience will prepare you to anticipate, or admit as soon as made.

My sojourn among you on the present occasion will not, I fear, exceed in duration one sixth part of my last and some former visits. Now though I did not expect to find, and happily have not found, in this visitation any duties or engagements out of the general routine of Episcopal service, (and that service, blessed be God, one of edification and holy joy,) yet there is always, or should be, after an absence of two years,

abundant occasion for close enquiry and intercourse, not only with yourselves, but with your flocks and friends. Believe me, it ever will be a grief to me to place a wide ocean between us, "until I have been first somewhat filled with your company," or until. (if I may be allowed to quote, and apply, the Apostle's *1. e* solemn declaration,) "I have imparted unto you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me." What then are the circumstances and considerations, it may be asked, which I rely on to compensate me for the curtailment of our intercourse and communion, and to justify me in passing through your parishes with such brief notice, and perfunctory service? I ground my justification, where I looked for compensation and recompence, on a long desired and much needed visit to my native country and Mother Church; much desired and much needed, not for my private affairs or interests only, but also and especially for the affairs, and for the interests of my whole Diocese; and assuredly of your faithful Colony, with its congregations and people. After a separation of nearly seven years from every friend of my youth and every relation by birth, I am not ashamed to confess that I felt irrepressible longings for the refreshment of domestic and social intercourse, among those especially with whom I had so many years taken sweet counsel and walked in the House of God as friends.

These remarks are not I conceive foreign to my purpose in addressing you, or otherwise than useful and instructive, if they are applied to remind you of the special privileges and advantages you enjoy, dwelling in your native country, among all the associations and connections, which a gracious God has provided, to sweeten the cup of life, and to lighten its burdens and labours. Only let it be your care, my Brethren, that dwelling and abiding with those whom you love, and desire to serve, as heirs together of the grace of life, your prayers be not hindered.

But it still remains to shew what benefits I expected to de-

rive from visiting my native country, in reference to the duties which I owe to you and your congregations ; so great as to justify this curtailment of my personal presence and services among you.

(1) I expected to derive no small encouragement, (and encouragement is benefit,) in witnessing the onward progress of the Church of my fathers and of my Baptism. And I did witness it. I witnessed, first of all, unmistakable marks of progress and prosperity in the multiplication of Churches and Schools, with all the means and appliances for promoting the spiritual interests of the community. Some of these it will, I trust, be both interesting and edifying to specify. Within less than twenty-five years, one hundred new Churches of our Communion have been erected and consecrated in London alone ; and the encrease in several other Towns and in many parts of the country has been, in proportion, equally great and rapid ; making altogether more new Churches in the last quarter of a century, than in any century, or perhaps in all the centuries, since the Reformation. Many others in Town and Country are still in progress ; and almost every Parish can boast of some renovation or restoration of its time-honoured Sanctuary ; extending not only to the fabric and external structure, but to the internal arrangements and accommodation. Several of the Cathedrals also are now, at length, undergoing similar renovation and improvement. And in the majority of all these no cost has been grudged, and no exertion spared to testify and promote both love to the brethren and reverence to God. And it is worthy of remark that the funds for these pious and holy works, are not provided, as too frequently in former days, by questionable bequests of questionably acquired wealth, extorted by the fond and delusive hope of purchasing forgiveness of sin ; but by gifts and offerings which involve in many cases large sacrifice of present means and emoluments, and have no other object in view than the glory of God and the good of His people ? In like manner, in numerous Parishes new Schools have been built, or are now



building, and in the majority of cases the new Schools are erected in immediate connection with the new Church ; that the lambs of the flock may there receive that special instruction which their pastors are bound according to their means and opportunities to provide. Such advances and improvements it was my privilege to notice, or be informed of, in almost every parish, of town and country. And could I notice or hear of these without praising and blessing God for His abundant mercies to my dear country and dearer Church ? could I notice them, without taking encouragement to persevere in whatever service I might be permitted, or required, to render to that Church and country, so blessed, so favoured, so honoured of God and man ? I attended the meetings of the two Venerable Incorporated Societies for Promoting Christian Knowledge, and the Propagation of the Gospel in Foreign Parts, and my heart was not more warmed by the kind christian welcome I received from both Societies for my work's sake, than by observing the pains and attention given to the sacred business of each Society, and to the proper distribution of their encreased and encreasing funds.

But, besides the developements and advances of ancient and long-tried institutions and resources, I was further encouraged and instructed by witnessing various new or newly restored means and appliances for the glory of God and the salvation and edification of immortal souls, under the immediate superintendence of the Church. Among many these may be specified ; (1) In London a Church Penitentiary Society,—in connection with which are several Houses of Mercy in different parts of the country, managed, or directed in many instances by ladies who have devoted themselves to the reformation of the abandoned and destitute, in the most aggravated cases of misery and vice. (2) In several large Towns Colleges have been established in connection with, or imitation of, King's College in London ; at which, without the formality of degrees or a distinctive dress, a superior Education is provided at a moderate cost ; with a special view to the inculcation of Christian principles and Christian practice. (3) In more than one Diocese there are Institutions under the

eye or rule of the Bishops, and generally in their Cathedral Town, for the special instruction and preparation of Candidates for Ordination. (4) Some large manufacturing companies have recognised the duty of setting apart a portion of their profits, or rather of their income irrespectively of profits, for the instruction as well of the adults as of the children in their shop or factory ; and are building for that purpose not only Schools, but Chapels, and attaching to them as well Clergymen as Schoolmasters with liberal compensation, provided, of course, out of the Company's funds. (5) I observed with much pleasure that Clerical Societies and Meetings of the Clergy, have become common and regular in several Dioceses under the sanction and direction of the Bishops. These Societies or associations not only form a medium of communication by which improvements and advantages in one parish are speedily and correctly conveyed to others, but prevent or remove the mistakes and misapprehensions which are too apt to be engendered by want of friendly and frequent intercourse ; while their semi-official character, and the presidency of the Rural Dean preserve them from the suspicion of party views and purposes, and sufficiently provide for the Apostolic rule and admonition, " Let all things be done decently and in order." (6) A much encreased desire is felt and expressed for the revival of the Church's action in Convocation, as the only safe and legitimate means of extension and reformation ; especially having reference to the present Constitution of Parliament, composed in great part of persons not only ignorant of, but hostile to, the Church's powers and privileges. And this is not the desire of Ecclesiastics only, but very generally of the faithful laity ; and both parties, I believe, concur in the necessity, or great advantage, of a larger admixture of lay agency, as in the Protestant Episcopal Church of the United States. No doubt is entertained of the willing co-operation of the most distinguished lay members of the Church, inasmuch as many such have given proof of their readiness by accepting the office of Church-wardens in their respective Parishes, and otherwise labouring with, and for, the Clergy in works of piety and charity.

In the mean while the Convocation of the Clergy in the Province of Canterbury, after unusual care and discrimination in the election of Proctors, has enjoyed two sittings in which several important subjects affecting the Church were discussed, and some resolutions carried by vote ; and although the Convocation has been prorogued by the Archbishop till the month of August, the action of the body is in some measure continued and made efficient by a Committee, which, for the first time, has been appointed to suggest and prepare subjects for future deliberation. These are signs of life in the Church as a body which have not been witnessed for a long century. May they all be supported and directed, as they severally require, by the good Spirit of God. (7) The last I shall think it necessary to mention, of the many and various signs of life and progress in the Church at home, and which is perhaps the most interesting and important to us, is the establishment of a Missionary College, chiefly for the Colonies, under the direction of the two Archbishops and the Bishop of London. This noble Institution, chiefly due to the pious liberality of a commoner of our Church, is built, as you are no doubt aware, on the ruins of St. Augustine's ancient College at Canterbury, and by its very place and name carries our thoughts and hearts to the Missionary exertions, to which, under God, England owes the restoration and establishment of the Christian faith and Church. The very stones and timbers would seem to speak for all foreign and heathen lands, and say, "Freely ye have received, freely give." I felt it equally a duty and a pleasure to visit this Missionary College ; and, if the design be regarded as pious, and the locality as appropriate and suggestive, it appeared to me that all the studies and discipline of the establishment were in holy keeping, and calculated, as far as human laws and institutions can avail, to train and prepare men for Missionary life and labour, in true devotion of heart, and in a generous disregard of worldly profit and preferment. As the buildings have been so far completed, (and I may add, in respect of character and convenience in the most

satisfactory style,) and the establishment opened since my last visit to England, it will hardly be expected that many should as yet have gone forth either to the Colonies or Heathen lands, to make proof of their training and Education ; or that those who have gone forth should be so fully prepared and qualified, as others who will hereafter profit by the longer experience and continued efforts of their guides and Teachers. It is therefore with feelings of peculiar satisfaction and thankfulness, that I inform you, that already three Students, (after careful examination, by a Board appointed for that purpose by the two Archbishops and the Bishop of London,) have been recommended for Missionary employment in n<sup>o</sup> 7 Diocese, and have placed themselves at my disposal. And I am sure you will rejoice with and for me, that one of these "first three," a son of the late respected Rector of St. George's in this Colony, with high testimonials from the Authorities of the College and his Examiners, has consented to fill the office of a Classical Schoolmaster in his native country and parish ; where, I trust, he will justify the good opinion I entertain of his place of education, and of his own profiting and progress in it.

I have thus very briefly specified some few of the many improved, or restored, or altogether new means and appliances for carrying forward the work of Christ's Church and Gospel, which attracted my notice and admiration on the occasion of my late visit. I have regarded them as proper subjects to mention and set before you ; hoping and expecting, in the first place, that, they may excite in your hearts like feelings of encouragement in labouring, and gratitude in being permitted to labour, for our Holy Church ; and in the 2nd place that all who hear me may be stirred up to imitate the noble sacrifices and self-denying exertions, by which these means and appliances have been procured and are now maintained.

Let me not however forget to remind you and myself, that in the midst of these elements of beauty, and strength, and order, or I might almost say out of them, ("*medio deforte leporum*,") there arise some occasions of bitter regret and anxiety.

Legislative measures affecting the Church are enacted in a mistaken spirit of concession and liberality ; while the right and power of self-reformation and self-regulation, in order to meet the exigencies of the times, in respect both of doctrine and discipline, are pertinaciously denied. As if the Church alone, (I of course comprehend in that sacred society the faithful laity) of all religious communities, either could not see, or, seeing, could not, or would not pursue its own advantage, and the advantage of the whole realm and nation. But alas ! the Church of England is suffering from worse injuries and more grievous offences than distrust of our purpose, or denial of our rights and power. She is wounded in the house of her friends, deserted by sons most favoured and cherished, by some (too many though but few,) who had even been permitted to minister at her altars. I shall be understood to allude more particularly to the sad and strange secessions to the Romish Faith and Communion ; in antagonism to which, scepticism and infidelity are opposing the license, or licentiousness of rationalism, to the blind submission of credulity and superstition. The mistaken, though, I am persuaded, in many instances, well meant, attempts to render the Christian Sabbath a day of more than holy rest and refreshment to the poor, would, if carried out, produce a fatal change in the habits and manners of the people. It was not the last or least among many excellent regulations for the management of the great Industrial Exhibition, that it was not allowed to present the works and wonders of human skill to the public on that day of days which God is pleased to call His own, and which He has sanctified for His own honour and service, and the contemplation of Himself in His works of nature and grace. And it is no less a cause of regret and alarm that it is proposed to open on Sundays the renovated and enlarged Palace, in a situation only accessible from the metropolis by railway, and of course not without the payment of some admission fee. Too surely and too quickly will follow the general use of places of amusement or instruction on the Lord's day, till the Christian Sabbath be no more remembered or no more kept Holy ; till the devotion, if it be so, of the



morning in Church, be succeeded by dissipation in the club-house or theatre. Such, we know, is the common practice on the continent of Europe, to the manifest depravation of morals, not less than the dishonour of God and His most ancient ordinances. The same disposition however has been manifested to petition the Legislature against this attempt to make the Sabbath a day of amusement, as, a few years ago, against the proposal to make it a day of merchandise by the general delivery of letters in the metropolis. And generally speaking, these appeared to me sufficient grounds to hope and believe that the cause of God and the Church, through His blessing upon those agencies of which I spoke and others of a similar nature, is prevailing and will prevail, and is rendering and will render our beloved home, more than all our worldly wealth and wisdom, a praise upon earth. I could not, I think, be mistaken in the signs and evidences of great changes and improvements in the habits and manners both of the middle class, (with whom chiefly it was my privilege to associate,) and of the larger masses, whom every one encounters in the great thoroughfares, and other places of public resort. I was struck in the latter class by a sensible diminution of the vices of drunkenness and profane swearing, with as manifest a growth of gentleness and civility; as well as a disposition to avail themselves of the better provision for their accommodation in the places of public worship on their day of rest. While in the class immediately above them, with more condescension to, and concern for, their poorer brethren and neighbours, there are many examples of encreased frugality, sobriety, and devotion in the house, and not a few delightful instances of bending the domestic arrangements, both of business and pleasure, to the rules and requirements of the Church. And I have no reason to doubt, but rather would confidently assume, that corresponding progress takes effect,—more zeal for God, more love of the Church, more charity to the poor,—in the lives and hearts of the higher and more wealthy, nay of the highest and wealthiest in the land.

No uncertain evidences of this improvement are seen in the

more frequent and unreserved dedication, not of wealth only, but of personal services and ministrations, to all works of piety and charity : In the schools for the Poor, in Hospitals and Houses of Mercy, persons of rank and fortune are now constantly found, superintending, advising, nay labouring with their own hands, for the relief of the destitute, the instruction of the ignorant, and the conversion and recovery of the very outcasts of society. These, I humbly conceive, are certain and most encouraging proofs and instances of our holy Faith, with its blessed fruits, pervading and leavening all ranks and classes ; and they struck me forcibly, after an absence of seven years, as more genuine and far more frequent than formerly ; and I bless God for them, for they are His gifts, the gifts of His grace ; of that grace which can produce like precious fruits and effects in us and ours also, (according to our means and opportunities,) if it be not received in vain. Believe it, my Brethren, the like progress may be attained to here and elsewhere ; the poor may love and revere the rich, and the rich care and provide for the poor, poor and rich may be drawn from the world to the Church, and in the Church to God, if only His holy Word be faithfully preached, His sacraments duly administered, and the other opportunities and advantages of our place and Ministry be loved, honoured, used and improved, for Christ's and his Church's sake. Happy are the people, whose ministers and teachers are men of faith and prayer, their servants indeed for Jesus' sake. "Happy are the people that are in such a case, yea blessed are the people that have the Lord for their God."

Amidst all the concern evinced and liberality exercised for the support and extension of the Church and true Religion at home, it is most gratifying, most encouraging to observe that the spiritual condition and welfare of the Colonies are not forgotten or neglected, but on the contrary receive a large and encresing share of public notice and sympathy. The income of both the Church Missionary Society, and of the Society for the Propagation of the Gospel in Foreign Parts, depending

almost entirely on voluntary contributions, has steadily advanced ; and in the year of the latter Society's Jubilee, just passed, extraordinary collections, in addition to the annual income, were gathered, to the amount of £50,000. The whole income of these two Societies, with all extraordinary Collections, is devoted to the cause of Missions in Heathen lands and the Colonies. And of the funds, encreased and encreasing, of the Incorporated Society for Promoting Christian Knowledge, a large proportion is bestowed in various ways on the Colonial Church. Nor is Christian benevolence towards us by any means confined to these channels. I believe that every Colonial Bishop, and every accredited Missionary, who visits England, is greeted with respect and sympathy for his work's sake, and, in any case of necessity, with more substantial aid. The Bishop of Cape Town collected for his own Diocese in a few months, by personal appeals and application, and independently of any Society, upwards of £15,000. So that neither have the vast sums expended for the Church's welfare and Church's work at home, diminished the disposition, or means of assisting Missionary enterprize, nor on the other hand does the Church at home suffer, through the encreased concern for its extension and establishment in our foreign possessions. So true is it that "there is that scattereth, and yet encreaseth," and that the Charity, which begins at home, does not, cannot end there. This Charity is displayed not only in alms and offerings, but also, and especially, in devising and suggesting, and carrying forward various plans for a more complete organization, and developement of the Church's power and privileges.

The appeal made a few years ago for the extension of the Episcopate has been so generously responded to, that nearly all the new Dioceses then contemplated have been founded and partially endowed : and another appeal will shortly be made, and I doubt not as generously responded to, for several additional Sees. The Diocese of Cape Town, one of the latest founded, has already, I believe, been divided ; and three Dioceses will be constituted in that Colony, where but a few years ago there were scarcely three accredited Clergymen of our Church. It

seems probable also that Provinces will be created in the West Indies and North American Colonies under Metropolitans, but still in subjection to the Archbishop of Canterbury, as already has been effected in the East and Australia. To facilitate and forward these important projects, and to provide in other respects for a more complete and efficient organization, several of the most able and experienced Bishops of the Colonial Church have been invited to meet in England, and are now, with the assistance of their brother Prelates and under the direction of the Archbishop of Canterbury, drawing the heads and outlines of measures to be submitted to the Queen and the Houses of Parliament. And there is believed to be a disposition in high and influential quarters to promote any well considered plan, having due regard to both the wants and wishes of the Church members, and the general interests of the inhabitants in each Colony. It may be right to state here, and it is a cause of no small satisfaction that I can state it, that the more perfect organization of the Church in this Colony, and I presume generally in the West Indies, as compared with other British Colonies, will require and receive but little modification. I allude especially to our internal, or parochial, economy, which is so nearly assimilated to, or rather so nearly the same as, that of the Church in England, and so confessedly under the same Laws and Canons, that but few changes, other than required at home, will be required or desired here. The case is very different in those Colonies, where, in consequence of the large preponderance of Roman Catholics or other Dissenters, no provision can be made for the support of the Clergy, or the erection of Churches, or for the constitution and government of Parishes.

I have been instructed by high legal authorities, that the Colonists of Bermuda, having been settled in the year 1609, brought with them so much of the Laws of their Mother Country as were in force at that time ; so far as those laws were applicable, by way of necessity or convenience, to the circumstances of their new situation ; while statutes passed subsequently

to 1609 are pronounced inapplicable to this Colony. This opinion appears to connect us very decidedly and plainly with the Mother Church, as constituted at the time of planting the Colony, and to refer us for our duties and privileges to the Canons of 1603. The Church therefore in this Colony possesses a constitution and laws sufficiently definite and intelligible, at least in what concerns the Clergy; and legislation, in this regard, seems neither requisite nor desirable.\*

What, I humbly conceive, is chiefly required for the Church in this Colony, is more regular and efficient Episcopal guidance. I therefore made it my business when at home, indeed it was one of my objects in visiting England, to represent this hindrance to the Church's proper action and success, and the injustice done to this Colony by placing it under the direction of a Bishop of Newfoundland, or of any Diocese so remote and extensive. It will readily be supposed, and as readily admitted, that in making this statement, and pressing it upon the notice of the authorities at home, I had respect to the wants and requirements of both parts of my too extensive cure. What however you are most concerned with are my views and wishes with respect to Bermuda; and my views and wishes are that Bermuda, by being united to a smaller or less remote Colony, may command a larger share of the Bishop's thoughts, labours and presence. I remarked at a Meeting of the Society for Promoting Christian Knowledge in England, that it is a great comfort and great refreshment to both my body and my mind, to retire occasionally from the frosts and storms of Newfoundland to this genial and peaceful country; where I have been always received with respect and affection, and where I may venture to hope the chief ruler in spiritual things will ever be highly esteemed for his work's sake. But injustice or injury ought not to be done to both parts, or either part, of a Diocese, for the Bishop's relief or benefit, and I therefore urged it upon the authorities as due to Bermuda, if possible, to annex the Colony for ecclesiastical purposes, to some Diocese less ex-

\* See Appendix.



tensive or less remote, or to create a new See of which Bermuda might be the more important part. I have no reason to suppose that any change can at present be made : the difficulties, though not many, are considerable ; and I am free to confess that every visit to Bermuda, (while it confirms my opinion as to the necessity or great advantage of more efficient and regular attendance and service than I can render,) makes me personally less able, or at least less willing to break my connection with you and your congregations. I have thought it my duty however to put you in possession of my views and feelings on a subject of so much importance and interest to you and myself, and those whose servants we are for Jesus' sake ; and I earnestly commend the subject to your prayers, humbly desiring that all our plans and projects may be guided and controlled by the good Spirit of God, for His own glory and the honour and edification of His Church.

In the mean time the wish and feeling which have induced me to recommend the separation of Newfoundland from Bermuda, will, you may believe, constrain me to avail myself of all opportunities and means afforded me for the advancement of the high interests entrusted to my charge. I may without impropriety allude to the short duration of my visit to England as some evidence of a desire and determination, with God's help and blessing, to fulfil my prescribed and accustomed duties in this portion of my Diocese. Mindful of that Canon, which requires a Bishop to visit and confirm in his Diocese every third year, or if he be hindered in the third year by no means to omit those duties in the fourth, I broke off many interesting projects and engagements, that I might return for the performance of that service within the prescribed and appointed time. Returning at a season not usually favorable for such a voyage, I was much tried and hindered in the passage ; which I chiefly regret on account of the loss of a portion of the time, too brief without such hindrance, which I had hoped and expected to devote to your service. I have been permitted however to accomplish the usual course of Confirmations, with a most interesting

addition of a special service for the officers and crew of the Admiral's Flag Ship now lying in our waters; and in these holy services, and my other intercourse with you and your congregations, I have been abundantly recompensed for all the toils and trials of my protracted voyage.

It now remains that I refer to those subjects which on every like occasion have received, and will always I presume require, some special notice and consideration.

In the first place I desire to add a few words on the subject of these Confirmations. The importance of the service, and of its accompaniments in a Parish is, I believe, universally acknowledged. Independently of the direct and proper effect of the rite on those who present themselves with due preparation to receive the gifts of God's holy Spirit through the laying on of hands, the season of Confirmation is highly valued by every faithful minister and every pious parishioner, on account of the opportunity it affords, or rather the necessity it imposes, of closer intercourse and converse on spiritual things, between the Clergyman and the younger portion of his flock. It is superfluous to enlarge on these topics at this present time, but the consideration of them has led me greatly to desire the more frequent administration of the rite, with, of course, more regular and systematic preparation. I observe in several of your parishes with much satisfaction a large number presented on every occasion; and their generally serious and intelligent behaviour testifies that considerable care has been taken in their instruction. But still, where the number is large, I am persuaded that, while with your double parishes the labor must be great, the results cannot be altogether satisfactory; and particularly that you cannot deal with individual cases so closely and frequently as is desirable, and you, I believe, would desire. And I have little doubt that, with more leisure, you would not only present them better prepared but in greater numbers still. In some parishes on the contrary, the number of the presented is lamentably small; and one cause of this misfortune I conceive may possibly be the infrequency of the

celebration of the service, and consequently of bringing the subject to notice, and making its nature and importance duly understood and appreciated. It is much to be desired that in every Parish, either in the Sunday School, or elsewhere under the Clergyman's immediate direction, a Confirmation class should be continually open, to which the children of proper age and disposition might successively and regularly be joined, and so duly instructed and prepared. In order to afford opportunities for and inducements to such a system, with a view, of course, of both bringing the candidates in larger numbers and better prepared, and at the same time of more equally and profitably distributing your labors through a series of years, I should hope in future to give Confirmation at every visit, at intervals generally speaking not exceeding two years. In anticipation of this more frequent recurrence you will be induced, I trust, not only to form and maintain classes, but to provide through your Depository, or otherwise, a regular supply of the necessary Books and Tracts, which, except in one instance, I do not find has been sufficiently attended to. Having such classes regularly supplied with proper books, you will more easily and profitably keep together, and instruct for their first Communion, those who have been confirmed. It is sad to reflect how many appear to view Confirmation as some final or crowning act of their religious life and discipline ; not knowing, or not considering, that, being admitted at Confirmation to full communion, they are expected to shew their sense of that privilege by coming devoutly and regularly to the holy Sacrament of the Lord's Supper ; where the blessings of Church Membership and of union with Christ are realized and enjoyed, in the highest expressions this world can afford. I should look forward with confidence to a large and regular addition to your communicants after every Confirmation from among the younger members of your flock, if thus brought and kept under regular instruction.

The mention of Books and Tracts for these purposes naturally leads me to the subject of the Depository in connection with your Diocesan Committee of the Society for Promoting

Christian Knowledge. I wish I could flatter myself, that your Congregations and Parishioners generally have been enabled to supply themselves from that source with even Bibles and Prayer Books ; to say nothing of other religious books and tracts, which may be obtained so easily and economically through the agency and assistance of the Parent Incorporated Society. I am aware that the means at the disposal of your Committee is mainly devoted to, and required for, the maintenance of your Schools, and that a very laudable desire has been felt to comply with the requisition of the Parent Society, to pay in advance for the books when ordered ; but I yet venture to think that, by some special provision for this purpose, a regular supply of Religious publications, and particularly of Bibles and Prayer-books<sup>1</sup> and Books for Schools, might be obtained. My experience enables me to suggest that a sufficient stock might continually be reproduced, or nearly so, by the sale of Books : and I should expect therefore that the produce of our sales being kept as a separate fund, with a few special subscriptions, would furnish the required supply. To create an appetite is very questionable charity, if we are not prepared to gratify it with wholesome and sufficient food ; and you cannot be ignorant of the advantage taken of the power and desire to read by the emissaries of irreligion and infidelity ; or of the flood of light and trifling publications suited to the taste and capacity of the half-educated, and, it may be feared, not half-disciplined minds of the rising generation.

I pass naturally to some notice of your parochial Schools, a subject always of interest and importance. It is satisfactory to find that through the agency of your Diocesan Committee, calling forth and receiving the legislative assistance, most of your Schools are still maintained. But it must not and cannot be concealed, at least from you, that, with a few exceptions, they are not in a very satisfactory or efficient state. And here I would not be understood to impute blame to any one, or to imply that the condition of your Schools is more unsatisfactory than in other Colonies and Countries of greater means and resources.

My experience of Schools languishing and inefficient, where there are more means of obtaining Teachers and more Teachers to be obtained, forbids me to wonder, however I may lament, that all in your Parishes are not so vigorous and useful as you, equally with myself, would desire: I say all, for I gladly and thankfully profess that some are in as satisfactory state as could reasonably, under their circumstances, be expected, if I may not say desired. I gladly and thankfully profess that some are properly performing the proper work of the village, or parish School, as far as the routine of instruction is concerned. But while it is now admitted in our Mother Country that much more must be done, and much more is done, than formerly, by the public funds, for the education of the poor, it seems not unreasonable to expect and require, that larger means should be placed at our disposal for the proper remuneration of able and respectable Teachers, if we are required or expected to present our parochial Schools in a satisfactory state of efficiency. And it is right and necessary that you should represent your needs and requirements, or rather the needs and requirements of your parishioners, the rising generation of the Colony, in their true light, and in quarters where such representations may have effect. But whatever means may be put at your disposal, however efficient the masters and mistresses may be, it will still and always be necessary that you should bestow much personal attention to, and attendance in, the Schools; and that you should provide that the Books, and other School requisites are proper and properly supplied,—if you would fulfil at all that sacred obligation which human laws and governors have not imposed, and from which human laws and governors cannot release you, to feed the lambs of Christ's flock committed to your charge. Much remains to be done, much may be done in this respect without waiting for encreased legislative or other assistance. I have been grieved to observe in some Schools which I have visited, the scanty supply of even those cards and elementary books which might be procured through the Depository at so



trifling a cost. The best workmen can avail but little without good implements.

I do not hesitate to affirm that your Schools for the coloured population, more particularly perhaps when assisted by the Parliamentary grant through the Society for the Propagation of the Gospel, have been a great boon and blessing, not only to the persons for whom they were built and maintained, but to the whole Colony. We owe to these Schools a race gradually rising from almost the lowest state to which humanity could be reduced, to respectability and independence, and contrasting favourably, as I am informed, with the children and descendants of the emancipated races in the West Indies and North American Colonies. And this happy result may, I conceive, be chiefly ascribed (1) to their early and less restricted admission to the Churches, and (2) to their education under the eye of their Clergy in the Parochial Schools, an education not merely in books and mechanical arts, but of manners and morals. I see and hear these results at every visitation. Not only do I observe in almost every Church the confined space generally allotted to the coloured population well filled, and sometimes crowded, (and be it remembered that space is usually in the least convenient part of the Church,) not only do I observe their seats occupied, but at every Confirmation numbers are presented most orderly in their behaviour, apparently devout and intelligent, and, as you inform and assure me, sufficiently instructed and prepared. I observe them admitted in succession to the Lord's table, and to all the privileges of Church membership. At the three Confirmations at which I have officiated, in 1845, 1849, and this year respectively, the numbers have been, of the white population (omitting temporary residents,) 139, 270, and 136, of the coloured 163, 419, and 238; that is, in the whole, of white residents 545, and of coloured people 820. And again I would remind you and myself, that of this large number passing under your most intimate notice, I have your assurance that the majority are not deficient in understanding and know-

ledge, and have at least learnt how to conduct themselves with decency and sobriety ; and the same might probably be asserted of many who do not pass under your hands, and who, it may be feared, in some instances, have passed out of your hands. With a race thus encreasing in numbers and intelligence, and in a very small colony, (where the demand for mechanics and servants must be limited,) prudence not less than piety, and policy not less than charity would seem to suggest the advantage, if not necessity, of at least some one higher School or Academy under the like temperate and liberal management as their parochial Schools. For it seems to me abundantly plain, that unless an improved Education be provided for the more intelligent and respectable of this rising and encreasing race, by those whose influence over them has been ever exercised for good to them and the Colony at large, it will be obtained, or sought, at other hands and by more questionable means.

I hope it is not necessary for me to assure you, that any Education (so called), which would suddenly change the habits and feelings of any portion of the population, or would unfit them for, or render them dissatisfied with, their proper places and occupations, or estrange them from their old tried friends and protectors, would receive from me no countenance. Whether the energetic projector of St. Paul's College has fallen into any such error, I am not prepared either to affirm or deny ; for about the details of his plan I have not been consulted, nor am I even now acquainted with them ; but I am able to bear testimony to his desire to benefit specially Bermuda, while he embraced in his design the advancement of the whole emancipated race, which he believed in other Colonies and in the United States had attained a more influential position in society. It may have been a mistake to suppose that any such institution was required and desired in, or for, the West Indies at all ; and on this point I felt incompetent to offer an opinion : it may have been, as I believed, and still believe it was, a greater mistake (except so far as the prosperity of Bermuda might be promoted) to make a place so small

and remote, the basis, or arena of such extended designs ; and it would be the greatest mistake of all to attempt to carry out in and for Bermuda only, (for men who happily for themselves, are rising, in the condition of mechanics and labourers, to honourable independence,) a system intended for the supposed merchants and legislators of the Western Indies. But knowing that a College does not necessarily require distinctions of dress and degree, and believing that a course of Education superior to any afforded in our parochial Schools is in some instances required and may be safely tried under proper auspices, and hoping that, if the extended designs be abandoned, the scheme may issue in a good school subject to Clerical inspection and influence—with these views and expectations, and to this modified extent, I am prepared, and willing to co-operate in the proposed College ; and to wait with great patience for further developments, when the proved merits of the Institution shall attract Scholars from other Colonies and countries.

It would surely be much to be deplored if the means, so energetically sought and so liberally bestowed, should be diverted from the Colony through want of agreement as to the manner and purpose of their application. Is it not then worthy of your consideration whether you could not collectively suggest some modification of the plan to remove the objections felt against it, by persons whose concern for the improvement and advancement, in due order and proportion, of all classes in the Colony and not the least of the coloured race, cannot be questioned ? And at the same time make it appear to your coloured congregations, that there is no disposition on your part to deprive them of any legitimate, and well considered means of advancing themselves, or being advanced, in the scale of civilization ? None of you, I trust, will be backward in acknowledging the zeal and ability of the first projector of this, it may be, too comprehensive scheme ; however he may have left us in doubt as to the prudence and propriety of his method of introducing it into the Colony, and carrying it into effect. It must be mainly through your private and personal instrumentality, that justice

must be done to the motives, as well of those who approve as of those who object. I earnestly deprecate any public appeal, or remonstrance, on your part, through the columns of a Newspaper; and I cordially respond to the doubt expressed in a recent able publication on this subject, as to the right, moral or legal, of any man to print any letter which he receives, without express permission.

I have detained you longer on this subject than I intended or desired; but not longer than, not indeed so long, as its importance may justify, if not require. I would have preferred to have been silent altogether on a subject so difficult and so delicate, or to have given it more consideration and discussion. But if it should be again remarked, that of my sentiments you have no certain intimation, you will believe that my excuse was, and is, that I never have possessed, and do not at the present time possess, sufficiently certain information to form and determine my sentiments. And it seems due not less to you than myself, that I should avow, that, while I willingly lent my name to the first proposals, hoping that by judicious and kindly management, the scheme might be made profitable and acceptable, specially to Bermuda, for the alterations and modifications I am not in any degree responsible.

I have ventured to suggest the advantage of some united consideration and discussion of this important subject; and I would now submit to you, for this purpose, and for many objects of a similar nature, the great advantage of more regular and frequent meetings of the Clergy, similar to those which I spoke of, as now so common in England and with such beneficial results. Some of you may remember that in my first Charge, at my first visit, I recommended such meetings, and remarked that there is perhaps no colony, or country, in which they might be conducted with greater ease to the Clergy, and greater advantage both to the Clergy and their congregations. And in my second Charge, after an interval of four years, I saw reason to congratulate you and myself on your having realized to a certain extent the advantages I had proposed and hoped for. But now profiting

by the experience of your brethren in England, you may, I conceive, more safely and usefully adopt, with the necessary modifications, the rules of some Decanal Chapter, and meet at least once every quarter under the presidency of the Rural Dean. However the great object is to meet regularly as Clergymen, for the consideration of all matters of parochial care, such as the administration of Divine Service, the visitation of the sick, the management of schools and other local charities. I have had reason to observe and lament that though locally near, you are, from want of more frequent intercourse, too far apart in knowledge and appreciation of each other's plans and purposes. I may mention for your encouragement that for ten years of the eleven during which I was an incumbent of an English Parish, I attended such meetings of a voluntary association of Clergy every month ; and I found at my late visit that the meetings of the same association are continued to this very day. They have continued in fact, with very little, if any, interruption, for twenty years ; and such a duration, as the association is voluntary, is sufficient evidence that they have been both pleasant and profitable. I should anticipate yet greater benefits from more systematic arrangements. As a specimen of minor matters, which would probably come under your consideration, I may allude to the state of the Parish Registers, respecting which enquiries have lately been addressed to the Governors of these Colonies by the Secretary of State. You are no doubt aware that in England the Clergy transmit copies yearly and every year to the Bishop's Registrar, by whom they are preserved. The Parishes in those cases provide parchment for the transcripts and pay the writer according to the number of entries. The Clergyman certifies the copy, and signs it in the presence of the Churchwardens. Such at least was the process in my own Parish. And this system not only ensures great attention, on the part of the Clergyman to his entries, but by the preservation of the duplicate in the Bishop's registry, prevents subsequent falsifications, and supplies any erasure or mutilation of the original, by lapse of time or other accident.



The advantages then of such a system are obvious, but as I am not empowered to require copies of your Registers, or to order payment to the Clergymen for them, I can only remark that if any Rector chooses for the sake of his Parishioners, to make copies and forward them to the Commissary, they shall be carefully preserved. In the mean time I follow the example of a great and judicious dignitary of our Church, in calling your attention to the duty of making the entries in your Registers in a legible hand and with good ink. On this subject I may refer you to the 70th Canon.

Many other, and more important, subjects might easily be suggested, such for instance as the best means of availing yourselves of lay agency and co-operation, both in your pastoral ministrations, and in the public services of the Church. I feel however that I have already sufficiently taxed your patience, and I must, for other matters, avail myself of whatever opportunities may be afforded me of private conference. I cannot dismiss you without expressing my grateful acknowledgment of the kindness and respect with which I have on this my fifth visit, as well as on every preceding occasion, been received and entertained among you. You have shewn thereby, as I trust, your just appreciation of one portion of the Apostle's charge to his Thessalonians, "to know them that are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." May you equally appreciate, and equally observe, his following admonition, "Be at peace among yourselves."

I cannot I think more fitly, or profitably conclude, than by reminding you and myself, in the solemn words so appropriately read in this morning's Epistle, (and Oh! that I could convey them not to your ears only, but to your hearts and minds,) that "Christ gave not Apostles only, but pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the ful-

ness of Christ ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh encrease of the body, unto the edifying of itself in love." (*Ephesians* iv, 11-16.)

## APPENDIX.

### OPINION.

THE importance of the subject upon which our opinion is requested in this case, is unquestionable ; and we have applied to the consideration of it our most anxious attention.

We are clearly of opinion that the language of the Episcopal Patent, so far as it purports to import into the Bermudas the Ecclesiastical Laws of England as they existed in 1839, is inoperative.

The Bermudas belong to that class of Colonies which have been acquired by the means of Discovery and Occupation, and not by Conquest or Cession. The principles of Law applicable to such a possession of the Crown are undoubted, viz, that the Colonists carry with them so much of the Laws of their Mother Country as were in force there at the time of their Occupation or Plantation (as it is sometimes called) of the Colony, so far as these Laws are applicable, by way of necessity or convenience, to the circumstances of their new situation.

The Colony of the Bermudas was planted in 1609 ; And we must therefore consider the question, as to the present jurisdiction of the Bishop in this Plantation, as if this See had been actually founded at that period,—unless, indeed, any regulations affecting the discipline of the Clergy in these Islands have been enacted by the local Legislature, and have obtained the Imperial sanction. Being ignorant of the existence of any such regulations, we must proceed upon the presumption that they do not exist.

We are of opinion that, after the Crown has exercised its lawful prerogative in founding an Episcopal See, then the Bishop appointed to it, having been duly and canonically consecrated, does, according to the Common Law Ecclesiastical of these Reulms. possess, as necessarily incident to his office, the power of visiting and correcting all Criminous Clerks within his Diocese ; and that he may put in motion this power, through or by the aid of his lawful and proper officer whether Vicar General or Commissary, that for this purpose he would be held as Ordinary (*Judex Ordinarius*) to possess a Court of Jurisdiction competent to this object, irrespectively of the enactment of any positive Statute.

We are further of opinion, that the Canons of 1603, especially the 122nd, 123rd, 124th and 127th (which direct, among other things, the mode of proceeding in the trial of Criminous Clerks) ought, so far as they are locally applicable, to be observed in this matter ; and though it may not be necessary to follow with scrupulous accuracy the forms of the Ecclesiastical Courts in England, care should be taken that the party accused—be duly cited to appear—be furnished with a written statement of the charges preferred against him—be allowed to cross-examine the witnesses produced in support of the charges—and a reasonable time allowed for making a counter statement by way of defence, and of supporting it by witnesses.

These essentials of Justice being observed, we think that the Bishop may, if the accused be found guilty, proceed to punish him by the proper Ecclesiastical censures, by Admonition, Suspension, Deprivation, or Deposition, as the case may require.

We think that if the assistance of the Civil Power should be indispensable to enforce the lawful sentence of the Bishop, the obligation of that Power to render such assistance is a necessary consequence of the legal doctrine—that the Law upon this subject which existed in England in 1609 is the Law now in force in that Colony.

(Signed]

FRED. THESIGER,  
ROBERT PHILLIMORE.

14th Jan'y. 1851.

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